

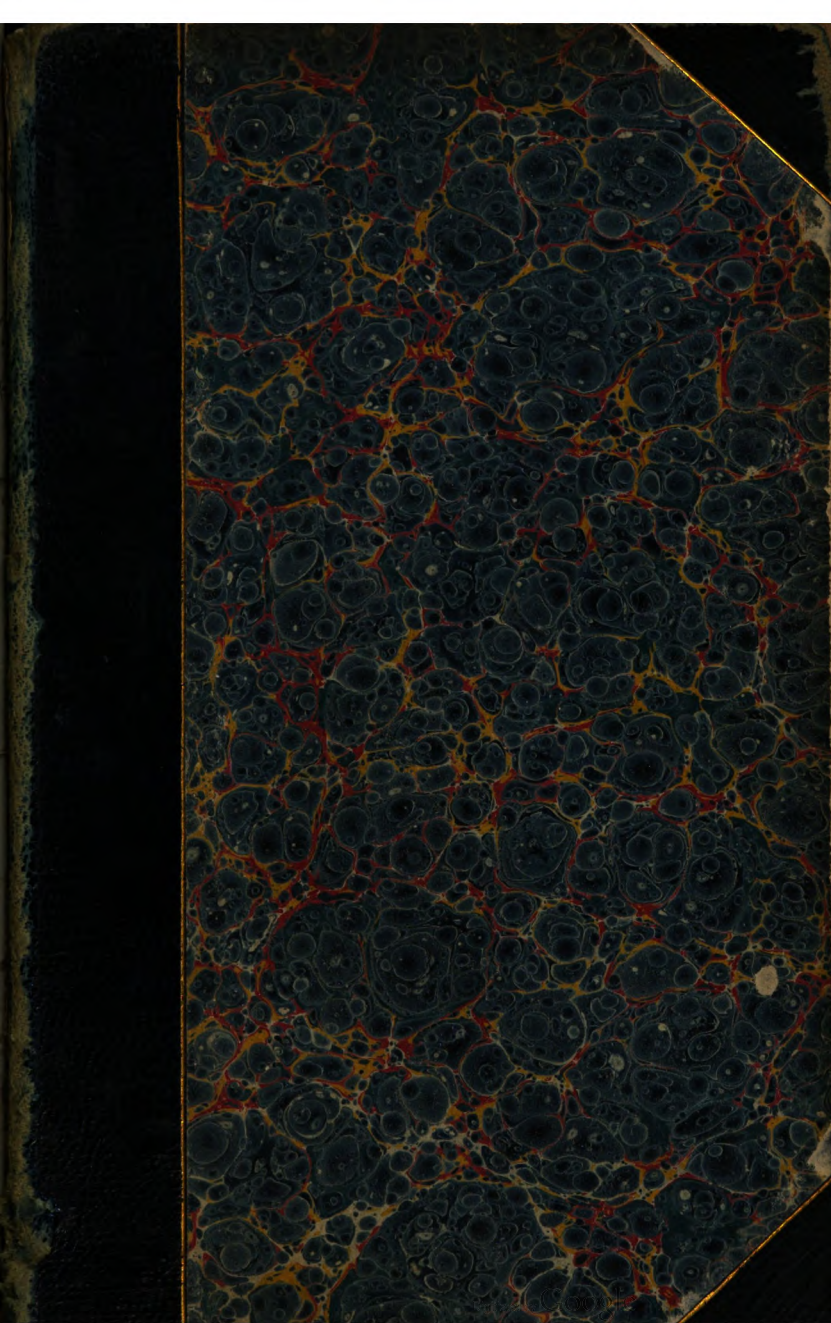
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# CHURCH POLICY :

## A SPEECH

DELIVERED BY THE

RIGHT HON. B. DISRAELI, M.P.

At a Meeting

OF THE

OXFORD DIOCESAN SOCIETY FOR THE AUGMENTATION  
OF SMALL LIVINGS,

IN THE SHELDONIAN THEATRE, OXFORD,

NOV. 25, 1864.

THE LORD BISHOP OF OXFORD IN THE CHAIR.

(PUBLISHED AT THE REQUEST OF THE  
DIOCESAN SOCIETIES.)

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## CHURCH POLICY.

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A MEETING to support the Oxford Diocesan Society for the Augmentation of Small Livings was held in the Sheldonian Theatre, Oxford, on the 25th November last, the LORD BISHOP of OXFORD in the Chair.

The subject was introduced to the Meeting by His Lordship in an address of great vigour and eloquence, and a series of Resolutions in favour of the Society, all of which were moved and supported by laymen, were then brought forward. Among the speakers were Viscount BARRINGTON, the Right Honourable E. CARDWELL, M.P., the Right Honourable B. DISRAELI, M.P., Colonel NORTH, M.P., Mr. WALTER, M.P., Mr. HUBBARD, M.P., Mr. BERESFORD HOPE, M.P., Professor BERNARD, Mr. BARNETT, and others.

The second Resolution was proposed by Mr. Cardwell, and seconded by Mr. DISRAELI, as follows :

Mr. DISRAELI, who was received with enthusiasm, said,—My Lord Bishop, I can heartily second the motion that has been made by my right hon. friend, because it only expresses a resolution which, in that part of the diocese with which I am more imme-

diately connected, and which, in a certain sense, I may say, I represent to-day, I have heretofore exerted myself to the utmost to uphold. I must say, however, that though some degree of sympathy has been found—and among some individuals that sympathy has been expressed in a manner most energetic,—the general result there has not been, in my opinion, adequate to the greatness of the cause and to the character of those institutions which have been established in this diocese.

My Lord, it is perhaps a delicate subject to touch upon; but it is expedient that upon this matter we should have clear ideas. These institutions, as established in this diocese, and not so fully and completely, but in some degree, I believe, established in all the dioceses of England, sustain or rather would sustain and complete the parochial system of this country, and their object is to adapt the machinery of the Church to the ever fluctuating circumstances in the condition of the nation. There are two reasons why I think that these institutions have not yet received in the country that support which I sometimes flatter myself by foreseeing they will acquire. In the first place it must be remembered that these institutions are of a novel character. They have, comparatively speaking, only recently been established in the country. In the next place—and that is a much more important circumstance, which we should clearly apprehend—these diocesan institutions have been established in England during a period in which the Church has been with reference to the State in a condition of transition. Some forty years ago or less a great

change took place in the constitution of this country. It was, in fact, a revolution; but, like all revolutions in England, comparatively silent, and perfectly tranquil. But when religious liberty was adopted as a principle in the political constitution of this country, an effect was produced immediately upon the position of the Church. That party who are opposed to the Church in this country—and we cannot flatter ourselves that there ever will be a period, in a country like England, when there will not be an anti-Church party—that party, with much plausibility, for the purpose of advancing their views called public attention to the anomaly which the Church in this country presented, the moment that the political Constitution had adopted the principle of religious liberty. The Parliament of England had been a lay synod until that change, and they naturally said if you have a Legislature in the hands of those not in communion with the Church, your boasted union between Church and State must expire, and the fall of the Church is at hand. Under these circumstances, if we had had only to meet the natural opponents of the Church, I think the prospects of the Church would not have been so difficult. But unfortunately some of the best friends of the Church—men who from their elevated character, sincere principle, learning and devotion, could not for a moment be looked upon with an eye other than friendly by the Church and Churchmen—became so alarmed by what they considered the logical consequences of that revolution, that they, although for perfectly distinct and contrary purposes, counselled the same policy as the anti-Church party: dissolution

of the union between Church and State. The consequence of this state of affairs was a condition of great perplexity among Churchmen—much timidity, painfully apparent inconsistency of conduct—sometimes apathy, because they did not know to what objects they should devote their energies—sometimes, perhaps, a fantastic and unnatural action; but the practical result was that there was no longer cordial co-operation among all classes of Churchmen for those objects in which the interests of the Church were concerned; and all those diocesan societies so admirably adapted to the wants of the age, and which would in practice as well as in theory have completed the parochial system, were launched at a time when cordial co-operation was, for the reasons I have alleged, impossible. That is one of the main reasons why these institutions have not received that support which they might have counted upon. For during this period, especially during the last few years, while the principle of religious liberty—which I am sure no Churchman now wishes to disturb or distrust—has been developed to its completeness, there was a paralysis on the united action of Churchmen.

This remarkable result, however, happened—which, indeed, in matters of this character and import, has happened before in this country—the question of Church and State has been so discussed by the nation generally, it has been so deliberated upon, so considered and pondered, that the country has arrived at a conclusion which may not be so logical as that of the anti-Church party or of our alarmed friends, but is a solution, like all solutions of great

questions in England, essentially practical—for the country has come to a conviction that the union between Church and State is perfectly consistent with the existence and complete development of the principle of religious liberty. All the points which were argued during the period of transition have been considered and solved by the country. The country has felt that if you terminate the connexion between Church and State, it is not probable, for example, that in this age and nation, an *imperium in imperio* would be tolerated by the State. They saw that it was most improbable that if the alliance were terminated the Church would be allowed to remain in possession of her property and privileges. They knew very well that the Government of the country, seeing the importance of the religious principle as one of the chief elements for the government of mankind, would not allow it to run waste and wild in society. They knew what had happened in other countries where the alliance between Church and State had been terminated, or where churches had been confiscated and plundered,—namely, the process by which what are called “the ministers of all religions” are salaried by the State, and there was a general feeling that if that did occur, there would be something besides religious truth that would be endangered, and that political liberty might be imperilled. Thus after years of discussion the public voice arrived at a practical conclusion on this main question.

Then there was another point. It had been held that it was impossible that the Church could long maintain itself in this country in consequence of the spread of

Dissent. But, during this period of transition, we fell upon a statistical age. Statistics were studied by the nation, and they discovered that there had not been a spread of Dissent, that, on the contrary, Dissent had diminished—I speak of true religious Dissent—that the descendants of the Puritan families, whom I shall always mention with that respect which their high qualities and historical character deserve, had almost all merged in the Church itself; that the tendency of the age was no longer favourable to hostile rivalry among religious bodies, but rather led to virtual, though not formal, co-operation between churches and consistories; and that, in short, there was no reason for supposing that the Church on the ground of Dissent could not be maintained in its original and constitutional position.

Well, then, there was another very important point which occupied public attention, and that was the contrast placed so prominently by the anti-Church party before the country between the state of the Church and the millions of the population who had escaped its influence, though not in communion with any other religious body. Well, but the result of deliberating over that startling state of affairs was that the country came to a conclusion exactly the reverse of that which the opponents of the Church wished to instil into the public mind. They knew the religious character of the people of England, they argued that if there are millions not in communion with the National Church because they have never had the opportunity, it is a duty to provide competent machinery to deal with this population, and instruct

them in those great truths which they have hitherto neglected. The progress of the Church of late years in great towns justifies this conclusion. Therefore, it has happened that the country—in a manner which may not be logical, but which is essentially practical—has solved the whole question. And while the anti-Church party and a considerable and most respectable section of Churchmen were prepared to dissolve the alliance between Church and State, the period of transition passed, because the nation had arrived at the resolution that the union between Church and State should be upheld (cheers).

I take this to be the result that they arrived at after many years' discussion; as is customary in England when great principles of policy are at stake, and that, I believe, is the secret reason and the real cause of the change which took place in Parliament three years ago upon the subject of church-rates. The matter of church-rates is one in itself; no doubt, of main importance; but when we consider that in the Parliament which had abolished them by a large majority there was in the course of a few years a majority in their favour, the change can only be accounted for by the fact that the country had fixed upon the question of church-rates to prove their determination to support the union between Church and State (cheers), and their conviction that, practically, the alliance was consistent with the full development of religious liberty. But the consequence of such a state of affairs is most significant. Thirty or forty years ago there was an alternative. It might have been open to the Church to abdicate its nationality, or to assert it,



but there was never a middle course. The country has resolved that its nationality should not be abdicated (cheers), and the consequence is that the Church must assert its nationality (cheers).

I remember some three years ago, at a meeting of one of these diocesan societies which I attended—I am not sure whether it was not this identical society—I ventured to point out the measures by which I thought the nationality of the Church might be practically asserted; and though I will not now enter into any details, I will notice them briefly, because they will complete the position from which I wish to draw some inferences that may affect our meeting this day. I said then I thought there were five modes by which the nationality of the Church might be asserted, it being now, as I say, not only the duty, but the necessity, of the Church that it should be asserted in a practical character. And, in the first place, I said the nationality of the Church might be asserted with regard to the question of education. I hold that it is of the utmost importance that the Church should not in any way compromise the legitimate position she occupies now with reference to the education of the people (cheers), which the Church has obtained by natural circumstances, and which is sanctioned by law. Secondly, I said another practical mode of asserting its nationality was to support, not a wild and extravagant, but a temperate and matured plan for the extension of the episcopate (cheers). The third measure was that in all ecclesiastical matters which were not of a strictly spiritual nature, the assistance of the

laity should be called into co-operation with the clergy (cheers), in order that we should erase from the public mind that vulgar but pernicious error that the Church is a merely clerical corporation (cheers). The fourth measure I then ventured to say should be pursued was to assert the rights and duties of Churchmen existing in our parochial constitution, and which are secured to them by law. And the fifth course I then impressed on the assembled diocese was to uphold these diocesan institutions, to support one of which we are this day assembled. Now, in my opinion, these are measures temperate in conception, and practical in execution, which, if carried—and I believe they might be carried, for they are entirely adapted to the temper of the times—would add amazingly to the efficiency of the Church (cheers). As I am upon the subject, I will venture to say there are three other subjects or measures which I think ought now also to engage the attention of Churchmen. And the first is, that we should favour in every possible manner the formation of Convocation on a broader basis, and with a fuller representation of the parochial Clergy (cheers). It is not necessary now, nor would it be convenient, to enter into details on the subject. But I would just intimate that if the two provinces were united, the basis would be much broader ; and at this moment in the province of York the parochial clergy are more fully represented than in the province of Canterbury. There is something, I think, ridiculous in the diocese of London, for example, with 1000 clergy, being only represented in Convocation by two parochial

clergymen (hear, hear). The next measure I hope we shall induce my right hon. friend (Mr. Cardwell) to undertake, and that is to place the relations of our Colonial Church—which, remember, is not an Established Church—with the metropolis in a more satisfactory condition than they are at present (cheers). And the last measure, which in my own mind is paramount, is the reconstitution of the tribunal of last appeal in matters spiritual (loud cheers), which it appears to me the circumstances of these times imperatively demand. I know the difficulty, I know the delicacy of that question, but still I am apt to believe, after giving it that consideration which its importance deserves, that these difficulties may be overcome, and that the most delicate circumstances connected with it may be treated in a happy manner. I do believe that with entire deference to the principle of the Royal Supremacy, which I trust may never be lost sight of for an instant, it may be possible to reconcile the requirements of the State with the conscience of the Church (cheers). Now, allow me to repeat what on a previous occasion, some years ago, I had the honour of stating—that the object of these measures is to restore the Church to its natural—and I may say its original—efficiency by means which I think are essentially practical, and which are in tone and harmony with the spirit of the age in which we live; and I could not but believe that, with cordial co-operation among Churchmen, those eight measures might be carried. My Lord, they form a Church policy (cheers), perfectly temperate, perfectly practical, yet perfectly efficient.

There is no argument that I can well collect that can be urged against them of a valid character; and yet it appears to me that if these eight objects were obtained, the Church in this country would occupy a position of just influence and salutary power which it has not for a long time filled.

Well, my Lord, I had hoped that when I should have the honour of addressing you again on matters connected with these societies, I should have had to congratulate ourselves that that inconsistency, and timidity, and perplexity which have paralysed the efforts of Churchmen for so many years, had entirely disappeared. I did think that cordial co-operation might have been obtained from all classes of Churchmen after the significant manner in which the country has decided that no disunion between Church and State should take place, but that the old constitution was, in its opinion, consistent with the fulfilment of the principle of religious liberty. I thought we might then have forgotten all our differences, and that we in this hearty and united spirit might have laboured with perseverance, with temper, with no anxiety for precipitate success, but with the determination of men who clearly see a practical object before them, for the attainment of the measures which I have noticed to-day, and which, as I have stated, form in my mind a complete Church policy. But I am sorry to say I still find, at least in that part of the diocese with which I am particularly connected, difficulties existing, and, though they are different from those we have encountered before, paralysing to a great degree the efforts which would

be made for the support of the diocesan societies, and especially that which has called us together to-day. My right hon. friend has touched on them with delicacy, but with clearness. We are now told that the Church is in a very difficult position—that its condition is not satisfactory, and these are made the arguments, and, no doubt, the conscientious grounds, for keeping aloof from associations like the present. But then I observe, in contrast with the difficulties which we had to encounter three or four years ago, that the nature of the difficulty is now very different. In old days, during the period of transition which I have sketched, the Church was accused of apathy, of having no hold on the feelings of the great mass of the population, of exercising little influence, and its fall was predicted in consequence. But the case is now changed. No one now accuses the Church of apathy, no one now accuses the Church of not possessing influence, of wanting intelligence; but it is still doomed; the Church must still fall; it is still in as great danger as ever; and that danger comes not from an anti-Church party, but from its own intestine condition, and the parties that exist in its own bosom.

My Lord, I am not here to deny, or to regret, the existence of parties in the Church. Parties in the Church have always existed. They existed in the Church at Jerusalem. They existed in the Church at Ephesus. They existed always in the Church at Rome. And it would be most wonderful indeed, if in a country like England, where party has always been recognised as the most efficient and satis-

factory means of conducting public affairs, party should not be found in the Church alone (hear, hear). My Lord, what is Party? Party is organised opinion. And so long as the nature of man is of that various and varying character which we all know it is, so long will there be various and varying modes by which it will express itself or by which it may be counselled upon religious matters. There are some who find solace in symbolic ceremonies, and who feel that the religious sentiment can only be adequately satisfied by ecclesiastical services in that vein (hear, hear). There are others with whom the soul requires to be sustained by the ecstasy of spiritual enthusiasm. But so long as they who counsel or pursue these modes meet on the common platform of true Church principles—and I hold that the acknowledgment of the Church as the sacred depository of Divine truth is the truest Church principle—I do not think that such courses are to be regretted, but on the whole I have no doubt both schools of religious feeling have been beneficial and equally advantageous to the country and the Church. And doubtless the two great parties in the Church have effected as eminent service for true religion as the two great parties in the State have achieved for public liberty and the good government of the country (hear, hear).

But there is yet another party to which I must for a moment refer, because, no doubt, the influence of that party upon that cordial co-operation of Churchmen by which alone these societies can be effectively supported is considerable, and I cannot

pretend that it is advantageous. Now, that is a party described by an epithet which I observe a distinguished prelate of the Church has adopted in a recent address to his clergy, but which appears to me to be an epithet that I should not use within these walls, for it has hardly as yet entered into the category of classical expression (laughter). It is an epithet, my lord, that would imply a particular degree of comprehension (hear, hear, and another laugh). But whilst fully acknowledging the abilities, the eloquence, and the knowledge of this new Church party, I must say that there is a peculiarity about the comprehension which they attempt to accomplish. Hitherto there has been nothing new in a Church party aiming at the comprehensive; but then they have always wished to include those who believed any thing; whereas the remarkable peculiarity of the comprehension of the party to which I now refer is, that they seem to wish to include every body who believes nothing (cheers and laughter). Now, there is no doubt that the influence of the new party is very injurious to the society whose interests have called us together to-day; and if we attempt to get rid of the difficulty by avoiding to speak out, we in fact do not remedy our position, but the deleterious process from which we are suffering goes on without any effort on our part to oppose its evil consequences. The Church having, as I think, successfully encountered the unsatisfactory condition of mind among Churchmen, which was the consequence, and the long consequence, of the change in our constitution; having overcome that difficulty, and

Churchmen having it in their power, by the measures to which I have referred, to place, by their cordial co-operation, the Church in its proper position in this country, I would, if my friends will permit me, make a few remarks upon the new difficulty with which we have to deal—for it would be unwise to treat the existence and influence of this new party with contempt—and consider whether the difficulties, which no doubt exist, are insuperable, whether we must yield to them, or whether we have a prospect of overcoming them (hear).

Now, this party is not founded upon the principle of Authority—on which all Church parties hitherto in this country, and in all countries to some degree, have been founded. But it is founded upon a very singular principle. It is founded upon the principle of Criticism. Now, doubt is an element of criticism, and the tendency of criticism is necessarily sceptical. I use the epithet in a philosophical, and not in a popular or odious sense. It is quite possible, for example, that a party founded upon the principle of criticism may arrive at conclusions which we may deem monstrous. They may, for example, reject inspiration as a principle and miracles as a practice. That is possible. And I think it quite logical that, having arrived at such conclusions, they should repudiate creeds and reject articles of faith, because creeds and articles of faith cannot exist or be sustained without acknowledging the principle of inspiration and the practice of miracles (hear, hear). All that I admit; but what I do not understand, and what I wish to draw the attention of this assembly and of the country



generally to is this—that, having arrived at these conclusions, having arrived conscientiously at the result that with their opinions they must repudiate creeds and reject articles, they should not carry their principles to their legitimate end, but that, repudiating creeds and rejecting articles, they are still sworn supporters of ecclesiastical establishments (loud cheers), fervent upholders of dignitaries of the Church—even of rectors, vicars, and curates (laughter). Now this is a matter of most serious importance, not merely for us to consider as Churchmen, but for the country generally to consider, whatever may be its opinions or forms of faith—for the consequences may be very critical. If it be true, as I am often told it is, that the age of faith has passed, then the fact of having a hierarchy, a vast hierarchy, supported by men of high cultivation, brilliant talents and eloquence, and perhaps some ambition, with no distinctive opinions, might be a very harmless state of affairs, and it would not certainly be a very permanent one. But then, my lord, instead of believing that the age of faith has passed, when I observe what is passing around us—what is taking place in this country, and not only in this country, but in other countries and even hemispheres—instead of believing that the age of faith has passed, I hold that the characteristic of the present age is a craving credulity (laughter). Why, my lord, Man is a being born to believe (cheers). And if no Church comes forward with its title-deeds of truth, sustained by the tradition of sacred ages and by the conviction of countless

generations to guide him, he will find altars and idols in his own heart and his own imagination (cheers). But observe this. What must be the relations of a powerful Church, without distinctive creeds, with a being of such a nature? Why of course the chief principle of political economy will be observed. Where there is a great demand there will be a proportionate supply; and commencing, as the new school may, by rejecting the principle of inspiration, it will end by every priest becoming a prophet; and beginning as they do by repudiating the practice of miracles, before long, rest assured, we shall be living in a fitting scene of spiritual phantasmagoria (cheers and laughter). There are no tenets however extravagant, and no practices however objectionable, which will not in time develope under such a state of affairs; opinions the most absurd, and ceremonies the most revolting—

————— “*Qualia demens*  
*Ægyptus portenta colat*”——

perhaps to be followed by the incantations of Canidia and the Corybantian howl (great cheering).

But consider the country in which all this may take place. Dangerous in all countries, it would be yet more dangerous in England. Our empire is now unrivalled for its extent; but the base—the material base—of that empire is by no means equal to the colossal superstructure. It is not our iron ships; it is not our celebrated regiments; it is not these things which have created, or indeed really maintain our empire. It is the character of the people (much applause). Now I want to know where that famous

character of the English people will be if they are to be influenced and guided by a Church of immense talent and vast wealth and power without any distinctive creed (hear, hear). You have in this country accumulated wealth that never has been equalled, and probably it will still increase. You have a luxury that will some day peradventure rival even your wealth. And the union of such circumstances with a Church without a distinctive creed will lead, I believe, to a dissoluteness of manners and of morals rarely equalled in the history of man, but which prepares the tomb of empires (cheers).

There is another point in connexion with this subject which I cannot help noticing on the present occasion. It is the common cry—the common blunder—that articles of faith and religious creeds are the arms of a clergy, and are framed to tyrannise over a land. They are exactly the reverse. The precise creed and the strict article are the title-deeds of the laity to the religion which has descended to them (hear, hear). And whenever these questions have been brought before parliament I have always opposed alterations of creeds, articles, and subscriptions on this broad principle—that the security and certainty which they furnish are the special privileges of the laity, and that you cannot tell in what position the laity may find themselves, if that security be withdrawn (cheers).

Perhaps I ought to apologise for having touched upon this subject; but it appears to me—I know it from my own experience to be one vitally connected with the affairs that have called us here to-

day, because the opinions of the new school are paralysing the efforts of many who ought to be our friends. Let us venture to ask ourselves this question: Will these opinions succeed? Is there a possibility of their success? My conviction is that they will fail (cheers). I wish to do justice to the acknowledged talents, the influence and information which the new party command; but I am of opinion they will fail—for two reasons. In the first place, having examined all their writings, I believe without any exception—whether they consist of fascinating eloquence, diversified learning, and picturesque sensibility (laughter)—I speak seriously what I feel, and that too exercised by one honoured in this University, and whom to know is to admire and regard; or whether you find them in the cruder conclusions of prelates who appear to me to have commenced their theological studies after they grasped the crozier (loud cheers and laughter), and who introduce to society their obsolete discoveries with the startling wonder and the frank ingenuousness of their own savages (great laughter and cheers); or whether I read the lucubrations of nebulous professors (laughter), who seem in their style to have revived chaos (loud cheers); or lastly, whether it be the provincial arrogance and the precipitate self-complacency which flash and flare in an essay or review (cheers, and laughter, and a hiss), I find that the common characteristic of all their writings is this, that their learning is always second-hand (cheers, and laughter, and slight hisses, followed by immense cheering).

I do not say that because learning is second-hand it may not be sound, or that knowledge because it is second-hand may not be true. But this I do say, without any fear of denial from any man competent to give an opinion upon the subject (laughter), that there is something in original research so invigorating to the intellect, and which so braces and disciplines the human mind, that those who have undergone that process arrive at their conclusions with great caution and with great circumspection; but when a man of brilliant imagination has to deal with a vast quantity of facts furnished by the labours of others, he is tempted to generalise with a fatal facility, and often arrives at conclusions which in time he has not only to repudiate, but which sometimes he is destined to refute (cheers).

In the second place, when I examine the writings of those who have been the masters of the new school in this learning; men who undoubtedly have gone through the process of original research, and have not found their equals for learning and perseverance and erudite assiduity for many generations—the great scholars of Germany—I find this in their labours: doing full justice to their eminent qualities, I find this in their labours, that there is really nothing new (cheers and laughter). I admit their distinguished qualities. As Hebraists they are equal to the great scholars of the eighteenth, and who flourished at the end of the seventeenth century. In their knowledge of the cognate Semitic dialects they are infinitely superior. In the new theory, or science, of language, as it is

justly called, they have of course an advantage over the old scholars, because it is a science that has only been developed in our own time. But this I do say, that in all important conclusions, from the alleged materials of the Book of Genesis down to the formation of the Canon, and in every important event, historical, literary, and spiritual, that occurred in that long interval, they have been anticipated by the great Hebrew scholars who flourished in the eighteenth and at the end of the seventeenth century.

I know it may be said, that the suggestions of an Astruc and the investigations of a Father Simon were known only to those who like them lived in their cells and their colleges; but this is a vulgar and delusive error. The learned labours of those men formed the mind and inspired the efforts of the two most intellectual bodies of men that have existed certainly since the Greek philosophers,—for I think they were superior to the schoolmen,—the free-thinkers of England and the philosophers of France. Therefore the conclusions of these eminent scholars were thoroughly placed before the public mind. All that inexorable logic, irresistible rhetoric, bewildering wit, could avail to popularise those views, were set in motion to impress the new learning on the minds of the two leading nations of Europe—the people of England and the people of France. And they produced their effect. The greatest of revolutions was, I will not say, occasioned by those opinions, but no one can deny that their promulgation largely contributed to that mighty movement popularly called the French Revolution, which has not yet ended, and which

is certainly the greatest event that has happened in the history of man. Only the fall of the Roman empire can be compared to it; but that was going on for centuries, and so, gradually, that it cannot for one moment be held to have so instantaneously influenced the opinion of the world. Now, what happened? Look at the age in which we live, and the time when these opinions were successfully promulgated by men who, I am sure, with no intention to disparage the new party, I may venture to say were not unequal to them. Look at the Europe of the present day and the Europe of a century ago. It is not the same Europe. Its very form is changed. Whole nations and great nations, which then flourished, have disappeared. There is not a political constitution in Europe existing at the present time which then existed. The leading community of the continent of Europe has changed all its landmarks, altered its boundaries, erased its local names. The whole jurisprudence of Europe has been subverted. Even the tenure of land, which of all human institutions most affects the character of man, has been altered. The feudal system has been abolished. Not merely laws have been changed—not merely manners have been changed—but customs have been changed. And what happened? When the turbulence was over—when the shout of triumph and the wail of agony were alike stilled—when, as it were, the waters had subsided, the sacred heights of Sinai and of Calvary were again revealed, and amid the wreck of thrones and tribunals, of extinct nations and abolished laws, mankind, tried by so many sorrows, purified by

so much suffering, and wise with such unprecedented experience, bowed again before the Divine truths that Omnipotence in His ineffable wisdom had entrusted to the custody and the promulgation of a chosen people (great cheering).

Well, then, because all their learning is second-hand ; because their conclusions are not new ; because they have already been placed before the mind of man with a power and a spirit that it is vain to expect will be again equalled ; because mankind have tried and rejected this new learning now bolstered up for our edification ; I believe that the efforts of this new school, powerful as they are and influential at this moment, and most injurious to these diocesan societies, will fail (cheers).

Before sitting down there is only one other point on which I will venture briefly to touch. We are told every day that all I have feebly expressed to you may be true ; but at the same time there is a characteristic of the present age which never existed in preceding ages, and which must be destructive to the Church and to all religious establishments, and that is the progress of science. The discoveries of science are not, we are told, consistent with the teachings of the Church. Now, I am sure there is not one in this theatre who is not prepared to do full justice to the merits of scientific men, and who does not fully appreciate those discoveries of science which have added so much to the convenience of life, and to the comfort of man. But it is of great importance, when this tattle about science is mentioned, that we should annex

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to the phrase precise ideas (hear). I hold that the function of science is the interpretation of nature—and the interpretation of the highest nature is the highest science. What is the highest nature? Man is the highest nature. But I must say that when I compare the interpretation of the highest nature by the most advanced, the most fashionable and modish school of modern science, with some other teachings with which we are familiar, I am not prepared to say that the lecture-room is more scientific than the Church (cheers). What is the question now placed before society with a glib assurance the most astounding? The question is this—Is man an ape or an angel? (loud laughter.) My lord, I am on the side of the angels (laughter and cheering). I repudiate with indignation and abhorrence those views (cheers). I believe they are foreign to the conscience of humanity: more than that, even in the strictest intellectual point of view, I believe the severest metaphysical analysis is opposed to their conclusions. But on the other hand, what does the Church teach us? What is its interpretation of this highest nature? It teaches us that man is made in the image of his Creator—a source of inspiration and of solace—a source from which only can flow every right principle of morals and every Divine truth (cheers). I say, therefore, that when we are told that the teachings of the Church are not consistent with the discoveries of science, and that in that sense the inferiority of the Church is shown, I totally deny the proposition (cheers). I say that the scientific teaching of the

Church upon the most important of all subjects is, in fact, infinitely superior to any thing that has been brought forward by any of those new discoveries (cheers). In fact, it is between those two contending interpretations of the nature of man, and their consequences, that society will have to decide. Their rivalry is at the bottom of all human affairs. Upon our acceptance of that Divine interpretation for which we are indebted to the Church, and of which the Church is the Guardian, all sound and salutary legislation depends. That truth is the only security for civilization, and the only guarantee of real progress (cheers).

Now, it is to promote, to foster, and to extend in this country—but mainly, of course, to-day in this diocese—the teaching of that Church that we are assembled here. Let us support in spirit the resolution which has been moved by my right hon. friend; let us act with united energy, with that cordial co-operation which, if Churchmen share, they will carry every thing before them; and having successfully discarded all the attempts which for some time appeared to paralyse our efforts, and circulate distrust among us by those who are the avowed opponents of the Church, let us equally discard the fanciful ideas of this new party in the Church, which have extended only because persons are always captivated by assumed novelty, but which I think I have shown have no genuine claim to that title. And let us by our united efforts support that Church policy to which I adverted at the commencement of my observa-

tions, and especially the action of these Diocesan Institutions. (The right hon. gentleman here resumed his seat amidst vehement and protracted cheering.)

THE END.

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